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THE BAPTIST RECORD.

OLD STRIES VOL. XXXII.

JACKSON, MISSISSIPPI, MAY 7, 1908.

NEW SERIES VOL. X. NO. 10.

Killing the Preacher.

T. A. J. Beasley.

We suspect there has never been a true minister who has not, at some time during his career, been slandered by some church member. What is slander? Webster says, "To injure my maliciously uttering a false report respecting any one; to tarnish or impair the reputation of one by false tales maliciously told or propagated." The code of laws for the State of Mississippi defines slander as follows: "All words, which from their usual construction and common acceptation, are considered as insults, and lead to violence and breaches of the peace." According to these plain definitions, we can see how easily one may be slandered. How is the preacher usually slandered? Here is a typical case. Two members of his church have met, and happen to turn the conversation upon church matters. Says Mrs. Faithful: "I am delighted without church work. Our pastor seems to be on fire with the love of Christ. I like the plain way he has of speaking out against sin. It is bound to do great good." "Well," says Mrs. Slander-monger, "we differ about that. I heard Brother Cotton-future say that he thought that sermon last Sunday on gambling was entirely out of place. And our nearest neighbor, Brother Dram-drinker, just got furious over that temperance lecture our pastor gave and called it a sermon. Old Mrs. Long-tongue says she is going to quit the Ladies' Aid sure, if our pastor does not quit having so much to say about gossip, in his sermons. No, Mrs. Faithful, you just don't know what's a going. You just stay right here at home and never hear anything. Do you know there are some very dark things being whispered around about our pastor? They may not be true, but I got them mighty straight." Here she unloads a whole dump-cart full of the foulest slander fresh from the infernal pit, and cautions Mrs. Faithful not to say anything about it. Thus this imp of Satan peddles out her besmirching lies all over the community. But she will go to church and look as sanctimonious as you please, will wait till she knows the pastor has agreed to go somewhere else, then rush up to him and ask him to go home with her. She gets mad and says, "You haven't been to my house in a year or more. You just don't want to go." She walks away as full of the devil as an empty barrel is of air.

Another instance: Deacon Cheat-as-you-go and Brother Secret-murder are seated on a goods-box talking about matters and folks generally. Says the Deacon, "Did you hear that prayer-meeting talk the other night by our pastor on horse-swapping, putting the best potatoes on the top, and picking the trash and motes out of the cotton sample? Well I said to my wife that it was all uncalled for, and that he had better settle his grocery bill and then talk. But wife, (you know how women are,) re-

minded me that we are two months behind on his salary now." "No," says Brother Secret-murder, "I did not hear that talk, but that sermon on race-suicide capped the climax on anything that I ever heard from the pulpit. Why, I can point out preachers who are guilty of the very sin he so vigorously condemned. I told my wife that night that our pastor was 'a wolf in sheep's clothing,' and that he had gotten the last cent he would ever get from me." They part with an understanding that they will keep one eye on the pastor.

Now, preachers are not perfect. They have their faults as other men, but as a class of men, they are as noble specimens of manhood as walk this earth. Brother, don't help kill your pastor thus. Of all the kinds of murder, slander is the worst. It is a lingering death. The keenest and most awful to be endured of all pains, are the pangs that pierce the very heart of the slandered. No physical malady ever wrought such havoc upon a human being as the foul tongue of slander. Many a face wears premature wrinkles, and many a brow wears frosty locks too early, because of the lingering death produced by the lying tongue. There is, however, very sweet consolation to the slandered that outweighs in its blessedness, all the heart-throbs of trouble caused by the slanderer, and it is couched in these words: "Though the pathway may be rugged, Jesus trod it long ago." Take your New Testament and read it, and see if ever man was slandered as was Christ. "He came unto His own, and His own received Him not." Not only did they not receive Him, but they said He had a devil in himself; and was casting out devils by the prince of devils. Be patient, if you must be tortured to death by slander. There will come a reckoning some day. Then all will be made right. Then all liars shall have their portion in the lake that burneth with fire and brimstone. Poul says, "It is given unto us also in behalf of Christ, not only to believe on Him; but also to suffer for His sake. Suffering for Christ is appointed us here. But the apostle tells us if we suffer with Him we shall reign with Him. The Saviour says, great is the reward of those who are persecuted for righteousness sake. What more could we ask? To be with Christ, to reign with Him, yea, just even to sit at His feet will be enough to more, yea, a thousand times more, than compensate for all our suffering for Him here."

Ecr, Miss.

Convention Messengers.

I have quite a number of cards to be sent out, but how shall I know to whom to send them if the brethren do not send me their names. Dr. Burrows will not send out certificates this year to associational messengers, so that for these it will be necessary to take with you a minute of your association showing your election, or else a certificate from the clerk of association to that effect.

A. V. Rowe.

Meeting at Summit.

I've just returned from Summit where I have been to assist pastor I. H. Anding in a protracted meeting. The meeting was not great reckoned by the number received for baptism, only two were received, one of whom joined before I reached them. The field has been closely worked for years, and most all in attendance were professed Christians. It is said that the attendance was larger than for many years.

I found Pastor Anding and his good people know just how to co-operate with the visiting preacher, and make him feel that he has the prayers and sympathy of the entire church.

But little has been said in the papers about their beautiful new brick church, which has just been completed. The house and furniture cost ten thousand dollars, not including the carpet and lights and the new \$450 organ which would increase the cost to \$800 more. It is estimated to seat four hundred, and is a gem of beauty, with all the modern conveniences in lighting, heating and ventilation. It has five Sunday School rooms, all of which may be thrown into the main audience room in a few moments. Only a small debt remains easily met by the church. I heard it hinted that much of the credit for this new church is due to the good women who worked in and out of season to this end, and be it said to their credit it was not done by having donkey parties, shows and balls to raise the money. These good women do not believe in hiring the livery of the devil to serve the Lord in. Not one thing has been done to lower the standard of Christian giving, and sacrifice.

Pastor Anding has been at Summit ten years, owns his own home, and judging from the kindly expressions of his members, he is a fixture at Summit. The good people vied with each other in giving entertainment to the visiting preacher and their pastor, and if they feed Anding all the time as they did during the meeting and he can stand it, he has great capacity in more ways than one, and from henceforth he will be a living representative of the final preservation of the saints.

J. R. Johnston.

From East McComb.

We have just closed a great revival in East McComb Baptist Church, pastor doing the preaching. The congregations were the largest in the history of the church. At a few services the house was so packed with people eager to hear the gospel that many were turned away, unable to get in. About 25 were added to the church. The Lord is richly blessing us here. Our prayer meetings are well attended and a large number of young men take a public part in these services. It makes my heart rejoice to see these young fellows come squarely out on God's side, denying the world and the devil, and devote themselves to the saving of the lost. Let us pray.

F. N. Butler.

The Rallying Note of the Gospel.

J. B. Gambrell.

Many are the doctors, and many are the prescriptions for weak, distracted and declining churches, and many are the explanations here and yonder for the failing power of the churches over the masses of mankind. I recall some years ago, one of the most popular publications in the United States had a symposium on the question, "Why have the churches lost their power with the masses?" I am not certain that was the wording of it, but that was the gist of it. It was curious to read the words of the worldly wise. One thought the preaching was up-to-date. It lacked a scientific turn and much of it was crude from the standpoint of the literary art. Some of the wise doctors laid the blame on the music. The church music was not equal to that of the operas, and in this cultured age people go where they can get the best. Still others thought the trouble lay in want of cordiality in the churches, and each one had considerable to say in justification of his conclusion, but not one of them touched the nerve center of the difficulty as far as there is a difficulty. The simple explanation of the failure of churches, and to a certain extent they are failing, which is lamentable, lies in the fact that they have lost the rallying note of the gospel. Whoever has followed a well-trained pack of dogs in a fox chase, will readily catch this illustration I offer. In the ongoing of the chase, it often happens that dogs run wild. Most of them do not keep their noses to the ground at all, and it turns out frequently that they go wide of the trail, scatter, lose time and waste much of their energy. In every such well-trained pack there are a few dogs that keep their noses to the ground, and when the pack flies off and begins to chase hares, and everything, but the thing they ought to be after, these faithful old trailers lift up their voices loud, strong and persistent until the less thoughtful and careful hear and heed and come back to the trail, and pursue the rightful game to the successful close of the chase.

This is a picture of many a church, only in some of them there is not a single voice lifted up to rally the scattered church members back to the thing for which the church exists. The multitudes are chasing anything that passes, and it often happens, that even the preacher himself is giving his time to inconsequential questions, while a scattered and divided people are going in every direction.

The speaking note lost out of so many churches and out of the ministry to so many preachers is the rallying note of the gospel and its sweetest note. He who has passed through regeneration, knows the note when he hears it, even as the wild runners in the pack understand and readily catch the note of the faithful old dogs who never lose the track.

I have in hand this minute a congregation of great strength financially, of great intelligence and of great liberality toward their particular religious whims. The preacher is one of the ablest in all the land. He is noted far and wide as a great Bible scholar. He preaches little but the Bible. He is a master, but his preaching is about the things that happened thousands of years ago, or about things that

are to happen thousands of years to come. It is a curious kind of fitting of Scripture to Scripture about things and to prove things that will not affect the destiny of a single soul in this generation. There is no doubt that within gun shot of his meeting-house, there are 1,000 people who are lost. His congregations have thinned down and out, and yet those who like that kind of preaching are greatly delighted. The church is just as certainly on the road to extinction as anything can be; still he is a great preacher in a way. But what way!

Now I will give another picture. It is a real one, as the one just given is a real one. There is a great church, great in numbers and in everything that ought to make a church great except the spiritual elements. The church had lost the main track. The seeking note had ceased to sound in the pulpit. The pastor, who was mighty in the scriptures, and other things than the main thing, had become discouraged and gone away. Disorders prevailed in the church, disorders of nearly every sort. Numbers of the members would not speak to each other. Sin and worldliness abounded. Then came a young man to be pastor of the church, a young man who always insisted that he never could preach, and after the standards of the fine gentlemen, who gave the symposium in the magazine referred to above, he could hardly preach at all. But he was hot on the main track. The church had only one redeeming feature. The members would go to church, largely because it was a village church, the center of a large farming community, and there was no other place for the people to congregate and see each other.

One Sunday morning, when the people began to gather, they saw the preacher's horse, but they did not see him. The hour for preaching came, and he was not there. Then went out and found him in the woods on his face on the ground, crying to God for power. They told him that the people were waiting. He sent them on, and after awhile came himself, pale with suppressed emotion. Twenty years afterward people who were there that day talked about it. He went in on the main question, the great number of people there unsaved that morning and the earless and listlessness of the church about it. He went after the lost, as a man would, who never expected to have another opportunity. It was an epochal day. People were convicted and converted there in the house. What happened? A great revival came, a revival that went on through weeks and months. Every difficulty in the church was settled. Members came away from their worldliness and their sins and rallied around the supreme purpose of the gospel.

There is a great need among us in city and town and country everywhere, north and south the world round. The need is to sound out high, clear, strong and persistent the rallying note of the gospel, a call to the churches everywhere to be about the supreme business given to them by the Master. We are bound to believe in all reason that the supreme purpose of Jesus Christ must be the supreme purpose of His churches and His ministers, and that is given in the short sentence, "He came to seek and to save." If preachers will put aside little things and divisive things and call the churches everywhere back to the main

thing, we will have united and growing churches. The very graciousness of the services and enriching of the hearts of people by a noble passion for saving the lost, will grow off the manifold evils that afflict the churches.

Will this rally the people to the churches again? It will. Nobody ever saw it fail. Some very fine critics, militant gentlemen, clergymen of the rose water order, had much to say about the preaching of Spurgeon. It was not elegant. It was not scholarly. It was only suited to the plainest people, and there was nothing extra about it anyway. Nevertheless, the people were always there to hear it. The poor, the heart-broken, the needy, the ignorant, the rich, the great and all sorts from the dweller in the attic on a back street in London to the British Premier, they heard the simple message of a man, whose burden of preaching for forty years was, the cry of the Saviour to the lost. If we would fill up the churches, we must get back to that kind of preaching.

Faith in God versus Fatalism.

Eld. W. T. Stegall, Pontotoc, Miss.

Faith in God believes that the gospel is truth.

Fatalism declares that God has decreed that man as a free moral agent must, by his own will make it truth.

Faith in God accepts as truth that "The law of the spirit of life in Christ Jesus hath made us free from the law of sin and death, for what the law could not do in that it was weak through the flesh God sending his own son in the likeness of sinful flesh and for sin condemned sin the flesh that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit." Rom. 8:2.

Fatalism would teach that the law of the spirit of life in Christ Jesus did not make us free from the law of sin and death for what Christ Jesus could not do through the law of the spirit of life, God imparting to man the law of free moral agency has decreed that man by his own will, must condemn sin in his own flesh, in order to freedom from the law of sin and death, priviledged he walks not after the flesh but the spirit.

Faith in God accepts as truth that Christ made us entirely free from the yoke of bondage thereby giving us perfect liberty. Gal. 5:1.

Fatalism teaches that Christ did not free us from the yoke of bondage but restored to man free moral agency that he might gain liberty by fulfilling the demands of some law that God decreed.

Faith in God accepts as truth the glorious doctrine that "God hath blessed us with every spiritual blessing in the heavenly realms in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him; having in love predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will, to the praise of the glory of his grace." Eph. 1:3.

Fatalism declares the gloomy fatal doctrine that God has predetermined and foreordained from before the foundation of the world that there is only a chance for us to be blessed with every spiritual blessing and to be chosen in Christ according as we as free-moral agents meet his decrees according to the good pleasure of our own wills

to the praise of the glory of our own works.

Faith in God believes that God foresaw and foreknew that man would fall in Adam from his high estate and that Christ Jesus stood as a lamb slain from before the foundation of the world to render perfect satisfaction for our sins.

Fatalism declares that God foresaw the fall of man and that Christ Jesus stood as a lamb slain that man might have a chance to render satisfaction for his own sins.

Faith in God accepts as truth that "we are saved (now) by grace, through faith, and that not of ourselves but it is the gift of God." Eph. 2:8 and gives God all the glory by attributing to God all power and dominion.

Fatalism boasts that men are saved by grace and then denies it, by giving man the glory (in part at least) by attributing to man part of the power and teaches that man as a free agent has dominion over himself as to whether he shall be saved.

Faith in God believes that God as a holy, pure and perfect being, and absolute sovereign rules and superrules according to his own matchless wisdom without any dictation from man and that "he makes all things work together for good to those that love the Lord, those that are the called according to his purpose." Rom. 8:28.

Fatalism declares that all things happen by chance according to some sort of law that God fixed and that God did not purpose anything to come to pass and only foreknew what would happen and that man works out all things for good to himself according to the good pleasure of his own will.

Faith in God accepts as truth that "whom he foreknew, he predestined to be conformed to the image of his son," "and whom he predestined, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." Rom. 8:29.

Fatalism teaches that God foreknew who would repent and believe as free agents by the power of their own wills and predestined that such only should be conformed to the image of his son, provided they did not fail to repent and believe, notwithstanding God knew that they would, thereby ascribing to God foreknowledge and to man predestination, making such predestination have the power to thwart the foreknowledge of God.

Faith in God believes that the foreknowledge of God and foreordination are inseparable and belong only to God and that God could not certainly foreknow that anything good would happen without having predestinated it to come to pass or that God could not have foreknown that anything bad would happen without permitting it to be.

Fatalism would ascribe to God all foreknowledge, and to man ordination and foreordination and would cast a doubt on the foreknowledge of God by ascribing to man the power to thwart what God foreknew would come to pass.

Faith in God accepts as truth the words of Jesus, "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16.

Fatalism would teach that Christ did not choose you, but that ye chose Christ and ordained yourselves by repentance and

faith, as meritorious acts that you should bring forth to your own glory that whatsoever ye ask of the Father in your own names according to your own wills, he may give it you.

Faith in God accepts as truth that "as many as was ordained to eternal life believed." Acts 13:48.

Fatalism declares that as many as will believe shall be ordained to eternal life.

Faith in God fills our hearts brim full of gratitude and love to him for so free, so full, so great a salvation, so safe and so secure in Christ Jesus.

Fatalism fills men's hearts with hatred to God; would accuse him of injustice and declare him a tyrant for having decreed certain requirements which he demands that man must meet in order to salvation and then lead us into the deepest despair darkness and gloom by causing us to doubt as to whether we have sufficiently met the demands.

Faith in God will lead a man to the highest achievements of which he is capable, cause him to lose confidence in himself (the flesh, Phil. 3:3), and place his hope and trust completely in God, prompting him to good works from a motive of love rather than policy, filling him with perfect peace the world knows not of.

Fatalism will lead a man into sin by causing him to believe that he can at sometime in the future evade its consequences by meeting God's decrees, cause him to place his faith and trust in himself (the flesh) and leave him in utter despair by leading him to believe that he has passed other decrees that God foreordained utterly cutting him off from the possibility of meeting the first requirements.

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Praise His Holy Name!

Field Notes.

A recent visit to Winona was greatly enjoyed by the writer.

Rev. Martin Ball is the popular pastor of the church. At the time of this visit he was engaged in a series of meetings. Rev. Sid. Williams doing the preaching. The results of the meeting have already been given in the Record.

Carrollton was the next stop—Rev. L. F. Gregory is the efficient pastor. The outlook, it was learned, is encouraging.

Charleston was the next halt. Here Bishop Rocket leads the Lord's hosts. The cause prospers under his leadership. Some of the Lord's elect servants dwell here, and the dear saints hold their pastor in high esteem. The Sabbath was spent here and this scribe enjoyed the pleasure of leading in the service Sunday morning and evening. Several new friends for the Record were found, and so an enlarged list.

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Fatalism would teach that Christ did not choose you, but that ye chose Christ and ordained yourselves by repentance and

his efforts and rejoice with him in his triumphs—yes, and weep with him in his failures, should such befall him. The outlook for this church is encouraging. Rev. J. E. Barnett lives in this town and preaches to churches near the place. Lula one of his charges, was the next objective point. The Sabbath was spent here, and again this scribe endeavored to preach the word. This has been the home of the beloved layman, G. R. Caldwell, but sad to relate, he has his eyes turned toward Oklahoma whether he goes at an early day. How the folks will miss George and his good wife!

Hernando is the next stop—Pastor W. E. Lee preaches for the saints here and at Como. The work prospers under his ministry.

Senatobia—Here Brother Cinnamon is building for the Lord. He impressed the writer favorably. The brethren speak highly of him, both as pastor and Christian gentleman.

Coldwater—Rev. B. F. Whitten is doing a fine work here. They are to begin a new church building in the near future. While the bishop lives in the new and convenient pastor's home built within the last year.

Sardis—Pastor McCord is hopeful of his field. He was sick while this scribe was there, and he saw but little of him. The brethren speak highly of his work.

Batesville—Rev. J. W. Lee is the pastor in charge and he indeed charges the saints with wholesome loaves and fishes furnished by the master's bounty. He gives half time here and half time at Grenada.

O. M. Lucas.

From the State Farm.

Quite an impressive picture was made Sunday (Easter) when Chaplain Webb, Prame carried into the Baptismal waters two of the white prisoners on Rankin farm. While nearly one hundred "men in stripes" stood on the banks of a beautiful pond and sang "On Jordan's Stormy Banks" their chaplain "buried" 2 of their number "with Christ." Quite a lapse of time has intervened since white criminals had asked baptism. One if these is an old man who has served thirteen years on the farms. He was committed on circumstances, and on this Sabbath he made a public confession of his guilt and openly confessed his faith in Christ to save him. Brethren, if you find a cold wave pervading your religious life, come and spend one Sunday on the farm, and you will go away praising God for His "Amazing Grace" and powerful salvation.

God's truth is immutable, infallible, eternal, unchangeable. Heaven and earth shall pass away but God's word shall not pass away. It is a true holy fatalism if you wish to call it by that name, that seals forever the salvation of every believer in Christ Jesus.

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Some of the Lord's elect servants dwell here, and the dear saints hold their pastor in high esteem. The Sabbath was spent here and this scribe enjoyed the pleasure of leading in the service Sunday morning and evening. Several new friends for the Record were found, and so an enlarged list.

We are striving to make up a small library of good reading matter for the white men. One Northern friend has given me \$100 to form a nucleus. Every pastor or layman who will send a book, magazine, or tract to me, will certainly aid in this work. If they be "second-hand" it matters not, send it on. Brethren, please respond to this and remember "I was in prison and ye came unto me."

All mail comes to me at Jackson, care Prison Office.

Webb Brane.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

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The Laymen and the Seminary.

The preachers owe much to the Southern Baptist Theological Seminary, but the laymen owe just as much. They listen to the preachers who have been helped by the Seminary. A grateful heart should lead the laymen to give liberally to the endowment of this institution.

The awakened sense of responsibility on the part of the laymen should bear fruit in this matter also. The elevation of the laymen in intelligence calls for an educated ministry.

Educated laymen will not listen to an unintelligent preacher when they can get an educated one. The laymen need to take the Seminary to their hearts. The women can help also, as many have already done.

Our Seminary is a people's Seminary in that it represents the gifts of the people to the Lord. It is a noble heritage to which we are called in this opportunity for service.

The Convention.

There will be a special through coach from Jackson to Hot Springs and return \$15.50, leaving Jackson at 2:30 p. m., May 13. Tickets on sale May 10, 11, 12 and 13.

There will be a stop-over at Little Rock on return, to allow those who wish, to attend the meeting of Northern Baptists at Oklahoma City. All tickets will have a maximum limit till June 16.

The McCrary Hotel, which is only a stone's throw from the Eastman Hotel, in

whose dining Room the sessions will be held, will be Mississippi headquarters. See their large display advertisement in another column.

Those who wish berth in the special sleeper, from Memphis, will write at once to T. J. Bailey, Jackson, Miss. A berth from Memphis to Hot Springs will cost \$2. If two occupy it, the cost will be \$1 each.

The rate from Little Rock to Oklahoma City and return will be \$14.20.

A Good Day.

We had a good day at Mt. Olivet Church, Unity Association, the second Sunday in April. The occasion being the setting apart of Brethren Hugh Lyle and Percy Gatewood to the office of deacons.

The presbytery consisting of W. S. Ford, M.D., G. W. Nutt and Deacons Lassiter, Farmer and Sessums; after the regular examination the presbytery and church being satisfied the two candidates were set apart after the usual order.

We have in these brethren some good church material and expect much good work from them in this important office.

G. W. Nutt, Pastor.

It was the editor's privilege and honor on last Lord's day to be with the cordial, progressive people of Philadelphia, to preach the commencement sermon for the High School, of which Prof. B. C. Clark is the popular and efficient principal. We only had a brief hand-shake with Pastor J. E. Hill while passing Union, whither he had gone to fill his regular appointment. Philadelphia in common with all that section of the country traversed by the new M. J. & K. C. Railroad, is very rapidly developing and hence changing. The Baptists have erected a very substantial and commodious, frame structure in which they are now worshipping. Rev. R. L. Herrington, now a reader of the Baptist Record, was present and also the Methodist pastor, Rev. Mr. Hightower.

Good.

The First Church of Biloxi gave \$350 to Home and Foreign Missions, an advance of 73 per cent. over any previous year.

Besides this she has assumed self-support, thus advancing \$500 on pastor's salary.

She now says to her pastor, W. A. Roper, "Get ready and go to Hot Springs at our expense."

We give thanks God and the brethren and push forward.

It is glorious news to us that the Foreign Mission Board made the landing out of debt, and that Mississippi bore the humble part of contributing to this fund \$28,920.54.

This added to the amount given to Home Missions—\$18,182.95—makes the gratifying sum of \$47,103.49. Though we came short of the goal set by the Convention, yet we have made an encouraging advance. Now for a dead-levee pull for State Missions till July.

We are authorized by Dr. A. U. Williams, of Hot Springs, Ark., to say that there will be plenty of rooms at the Eastman Hotel for all that do not get located to suit elsewhere. Meals can be had at most of the other hotels and restaurants at reasonable rates.

Brother W. S. Allen writes: "Rejoice with us in the blessing God is giving us here. We have conversions and additions at almost every Sunday night service. Baptized seven yesterday. Great congregations. Growing Sunday School—splendid prayer meeting. Will go to Hot Springs next week. God bless you."

From Home Board Headquarters.

Dr. Gray says: "We have had a glorious year. Receipts from all the States for Home Missions were \$248,138.17. Last year \$220,829.23. Increase \$27,308.94. Mississippi gave \$18,182.95 against \$13,400.61 last year. Our debt is about \$22,000." We are joyful over the great results accomplished, the greatest in the Board's history."

Rev. H. M. Collins of Stonewall, Miss., has accepted the care of the Highland Church at Meridian, for one-half time. He takes charge of the church at once.

Mississippi Leads in Home Missions.

The Home Mission Board closes the greatest year's work in all her history with a small debt—\$22,000. But it was not Mississippi's fault. Our ratio of increase was more than \$2,000 greater than any other State—old Virginia, Georgia, Texas, these three; but Mississippi leads them all, her increase being more than 45 per cent greater than her splendid showing last year. If all the States had increased their gifts at the rate Mississippi did, the Home Board would have received nearly \$600,000. Last year Mississippi gave the Home Board \$13,905; this year, \$19,182, an increase of \$5,277. And this in spite of the fact that many of our pastors did not present the great cause of Home Missions to their churches at all. I know more than one Baptist pastor in Mississippi, who talks "world-wide" missions, and then takes only a "foreign" mission collection. But thank God the number in this class are on the decrease, and may the day soon come, when a Baptist church will not listen to any man preach who is not loyal to all the work of the denomination, and so loyal as to express it in deeds as well as in words. In behalf of the Home Board, I want to thank the great multitude of givers who made it possible for Mississippi to come to the front one time. Those of you who go to Hot Springs (it will not be my pleasure to be there), will be delighted to know that Mississippi leads in her ratio of increase—that is, those who had any share in that increase will I am sure. But we will do better this new year—something worthy of the great cause.

W. P. Price,
Vice-President, Home Board.

Messengers to Southern Baptist Convention.

I should be very grateful to brethren who contemplate going to the Convention at Hot Springs and who desire enrollment as messengers to send me their names as early as possible. After sending your name and it should become impossible for you to attend, it will be a great favor to have you inform me so that you would not hold down a place that another might fill.

A. V. Rowe.

News in the Circle. Martin Ball.

Evangelist J. H. Anderson has accepted the call to the Second Church, Jackson, Tenn. He will take charge May 3rd. Dr. Anderson is a strong preacher and enters a field of large opportunities.

The church at Sheffield, Ala., has called Brother Brubaker, a student at Lebanon, Tenn. He has accepted. Rev. G. W. Wall, the former pastor, goes to Rockport, Ind.

At Greenfield, Tenn., last Sunday, Dr. J. H. Padfield, a prominent physician, was ordained to the ministry by the Greenfield Baptist Church.

Pastor J. E. Martin leaves Adairville, Ky., and accepts the work at Jellico, Tenn.

Pastor and Mrs. Barcafer of Kansas City, have been requested to lead the music during the meeting of the Southern Baptist Convention at Hot Springs. Wonder who had the authority to make the request? But the singing will be well done.

Pastor J. L. Owens of Liberty, Ky., will accept the second call to the pastorate of the church at McKinney, Ky. The salary is increased.

At the Calvary Church, Louisville, Ky., last Sunday Rev. J. F. Detweiler was ordained to the work of the ministry.

In a meeting recently held with the Euclid Avenue Church, St. Louis, Mo., there were 97 received for baptism. Evangelist Albert R. Sitton did the preaching.

Rev. Everett Rawlings of Louisville, Ky., has been called to the care of the Mt. Eden Church, Kentucky. He enters the work at once.

Rev. J. H. Couch becomes Field Editor of the Baptist Banner of Parkersburg, W. Va.

Pastor E. Pendleton Jones, Hampton, Va., has recently aided Dr. Ryland Knight in a meeting. There were 47 additions to the church by baptism.

Dr. A. H. Strong of Rochester Theological Seminary, will spend next year traveling in the East. He goes for health and refreshment.

Next week the Baptist World will come to the readers of the Baptist Argus. The stock company is composed of some of the best business men in Louisville, and is capitalized with \$50,000. Dr. Prestridge is still at the helm.

Rev. J. M. Bruce has been called to the care of the church at Horse Cave, Ky., to succeed Rev. S. A. Owen, who goes to Clinton, Ky.

The First Church, Anniston, Ala., has called Rev. C. W. Henson of Howard College, Ala. He enters the field at once.

Pastor W. A. McComb, Alexandria, La., has recently had Evangelist H. M. Whar-

ton to assist him in a meeting. There were 64 additions to the church.

Dr. Howard L. Jones of the Citadel Square Church, Charleston, S. C., will deliver the Literary Address before the two Literary Societies of Furman University, Greenville, S. C., in June.

Of course our people fell in love with Morgan; a noble fellow never lived and the brethren of Shaw are indeed to be congratulated upon having so safe and strong a leader. His preaching was thoughtful and scriptural, clear, impressive and appealing; I have never heard a more satisfactory series of sermons.

We are happy and hopeful; especially is this true of the pastor, whom the brethren of the church have just invited to take a trip to the Hot Springs Convention "on them." Some of God's best are in Hollendale—generous and loyal spirits with whom it is a joy to labor.

Yours with sincerest good wishes,
Harry Leland Martin.

Now that the hard fight for the Home and Foreign Boards is over for the present, I want from my heart to thank those who have helped so faithfully. God bless each of you. He will. I do not know at this writing just how the boards stand, but I am hopeful. In this hard pull the pastors have done valiant service. I happen to know that some of these will not be able to attend the Convention at Hot Springs, unless their churches send them. I write to request that some good brother or sister in each church see that the needed money is put into the hands of the pastor. Take hold of it at once. It can and will be easily done, if you will make an offering yourself, and then see other wise friends. The pastor will be greatly helped by this trip, and through him the church community. Then what a handsome thing it would be to send the pastor's wife with him, she richly deserves this trip. God bless the pastor's wife. There is a bright crown for her yonder, and yet ought we not do more for her here? Who will help to give her this restful, helpful trip? Do it now. Yours with gratitude,
W. Y. Quisenberry.

Commendation.

Recently Bogue Chitto Church had the great pleasure of having Prof. J. L. Johnson, Jr., of Mississippi College, with us speaking at the 11 o'clock hour on the Layman's Movement which is so close to his heart, and at the evening service on "Christian Education."

It is a treat to have him in your church and hear these two splendid addresses which will stir your soul and lift you closer to God. Wish every church in the State could hear them. Come again Professor Johnson, we love you and what you stand for.

Now a word concerning Brother James Jelks, a gospel singer formerly of Macon, Ga., but now of McComb City. I have just had him with me in two meetings; he is a consecrated man of God and splendid choir leader and soloist.

Anyone wanting a singer will do well to secure his services. Address him care Brother Leavell, pastor First Church of McComb City.

The blessings of God upon the brethren.
W. E. Farr,
Bogue Chitto, Miss.

Heavenly Recognition.

J. R. Nutt.

Shall we know each other there
In that blessed land of love?
Shall we recognize our loved ones
In our Father's house above?

Yes, we shall know our loved ones there,
In that blessed land of song;
And forever we shall sing.
With that happy blood-washed throng.

Yes, we shall know our loved ones there,
And O the joy we shall meet.
We will worship there forever,
At the blessed Saviour's feet.

Yes, "we shall know as we are known."
And forever we shall sing—
"Glory to God in the highest,
All honor to our King."

Ackerman, Miss.

The Fallacy of Allowing Wrong Thoughts to Result in Wrong Deeds.

By J. T. Hood.

That every thought and every act of the human race from the earliest existence of man down to the present has been right or wrong every one will agree.

Some deeds have been acted from a standpoint of right, others have been acted which in the minds of the doers were questionable, but were less objectionable than other things, and others have been acted that were only a perpetuation of evil thoughts; and still another kind, or a double wrong has been acted by refusing to do the right thing.

Whatever is our duty to do is our sin not to do. This is true especially in the religious life. All along down through the ages every religious work has been confronted more or less with difficulties, as to how to proceed; but for divine power the work could not have been done.

The habit of considering difficulties may easily become an undoing one. In the Kingdom and service of God have always been men who spent no little time considering difficulties.

It is remarkably strange that intelligent, thinking men will admit that a certain measure is right, and ought to be done, and then defer it, vainly hoping that the right thing may assert itself, or if not the right thing something that will do.

The line between right and wrong was drawn by the hand of God, and every act is on one side or the other, so there is no neutral ground.

When the will of God demands the doing of anything it is wrong to consider imaginary difficulties. All biblical events that have ever been undertaken, that had for their object God's glory and the good of humanity have been a success.

Considering difficulties it was anything but a wise act in Abraham when he left his own country to go out to one he knew nothing about. Considering the same it was more like the act of an insane man when he went out to offer up Isaac, but considering God in both events he had a fine prospect before him.

Considering difficulties Moses was a dreamer when he undertook to deliver the Israelites from bondage; difficulties were

exceedingly great at the Red Sea; and they had not abated at all during their travels through the wilderness when bread and water failed, and the people began to murmur and complain against their leader.

From a human standpoint difficulties were simply unsurmountable when God said to Moses, concerning a people whose leader he had been for years, "Let me alone, that my anger may wax hot against them, that I may consume them."

But right here we might make a silent digression to profit, while we consider the efficacy of prayer, in that, that the prayer of Moses changed the consuming anger of God to that of forbearance.

The same spirit of ingratitude that was exhibited, by God's people, in the wilderness toward their leader is still in the world.

If God in his infinite wisdom has created a man, blessed him with every necessary essential, emphasized to him the great commission, thus making him a leader of His people, and that man shall so regulate his life by the word of God that no charge can be brought against him what an awful sin it is to array opposition to his work.

Every act of man is classed according to the good or evil there may be in it. If I should commence to select a sin of the deepest dye, I would look away down near the bottom of the category, not very far above that one, the forgiveness of which we need not pray, and I would select that one of arraying opposition to the work of one of God's ministers. According to God's word, He looks upon such as not simply objecting the man but Him. 1 Sam. 8:7, "They have not rejected thee, but they have rejected me, that I should not reign over them."

God's ministers have always met with opposition, by some people, at the same time it is all in the absence of any charge. Those engaged in such seldom keep out of the clutches of the real sentiment of Tennessee, when he said, "The worst of lies is one that is half truth." In some instances the opposition to the man of God is so great that even those of his own bosom would meet with such deportment as is not only void of all traits of Christian character, but were simply emotions of a wicked heart.

What Christian fortitude is exhibited at such times by simply considering the source, and pass on to more noble thoughts.

Considering difficulties the ten spies thought it was too risky to try to take possession of a land that God had promised them. The other two spies said considering God, we are well able to possess it, and the two that considered God were the only ones that God ever permitted to enter the promised land.

Considering difficulties Joshua faced a hard problem when he undertook to destroy the walls of Jericho by walking around rock walls and blowing ram's horns, but considering God there was great strength in the sound of those ram's horns.

Considering difficulties John the Baptist had a hard job when he went out to declare an unpopular doctrine to a world so filled with sin and hypocrisy with all the wickedness of the Jews against him, and so few sympathized with him, but considering God, in whose service he was he did a great work.

With John, so it was with others of God's ministers, it is not simply "to hold a job," but from a sense of duty. As before stated, the line between right and wrong was begin at once. The meeting was held in the Presbyterian House which is the only place of worship. Notwithstanding the

sunlighted mountains of God's truth, from eternity to eternity.

On either side there is a great concourse of people fast hastening to another mode of existence. On one side they are going up toward heaven, on the other side they are going to hell.

These people are receptive of an influence. On which side of the line is our influence?

They are more apt to accept our vices than our virtues. We live and we die, but the good or evil that we do lives after us. Every word spoken, every deed acted, will lift some to higher ground or help start some one to hell.

But right here we might make a silent digression to profit, while we consider the efficacy of prayer, in that, that the prayer of Moses changed the consuming anger of God to that of forbearance.

It is not what we teach, but what we do that will impress those with whom we come in contact.

With an insight into humanity, such as no other man ever reached, Solomon sketched the mental operations of one who had stepped aside from the path of obedience and rectitude before God.

With an aching heart he said to that still small voice within, "When shall I awake?"

But we should guard our thoughts, because thoughts make deeds, and deeds make character, and character, when it is finished, is destiny, and destiny is heaven or hell. What we do is transmitted in echoes that never cease. What we are as a member of the body of Christ is acting on and influencing, someone else.

Living we act, and dead we speak, and every lost soul is looking and listening. When we shall have stepped off the stage of action the deeds we have acted will go forth in the world freighted with their burden of good or evil.

West Point, Miss.

Dear Record:

The Lord has blessed our labors in a good meeting at Merrill, on the M. J. & K. C. R. R. The writer took charge of this church about three months ago, with the members all discouraged, and as a result, lifeless, but after a few appointments they began to rally to the support of their pastor, and to see the possibility of the future of the cause there. We decided to begin a few days' meeting on Saturday before the third Sunday in April, and continued it through the fourth Sunday, which resulted in twelve new members being added to the church, and the members spiritually revived.

I had the assistance of Brother R. J. O'Bryant of Lucedale, and a Brother Ward of Alabama, and the effect of their preaching was apparent from the start.

Brother O'Bryant came in Monday morning and did the balance of the preaching, and with the prayers of the faithful brethren and sisters, the Lord gave us the victory, and the town was stirred as it has never been stirred before. The congregations kept up to the last, and many were disappointed that the meeting did not hold longer.

The influence of the Spirit was felt in almost every home. In addition to results mentioned above, the visible effect was that the Sisters met Monday evening and organized with nineteen earnest women, with a prospect of doing good work for the cause. The brethren have resolved to begin the building of a house of worship, and in an hour somewhere near \$600 was raised for that purpose, and work will begin at once.

The meeting was held in the Presbyterian House which is the only place of worship. Notwithstanding the

The Convention.

Baptists are largely in the ascendancy, numerically, and now the Baptists have resolved to build themselves, and by summer or early fall, we expect to have a neat house of worship.

The building committee is composed of the most prominent men in the town, Dr. W. W. Eley, chairman, J. A. Cochran, Dr. Z. Causey, J. E. Dossett, and W. A. Thomas, all of which are business and professional men who are known to do things when they start at it.

The Merrill church has had a checkered career, it being a saw mill town at first, and was noted for its wickedness and immorality. Several of our good brethren had tried in vain to build them up and had about given up hope and, in consequence, the church members had also lost hope. The writer was advised it was a hard field, and there was not much use spending any time with them, but with faith in God and confidence in man, we undertook the work, and the results so far are satisfactory, and the future for the church at Merrill is to my mind brighter than it has ever been.

R. W. Brooks,

Hattiesburg, April 28, 1908.

Shaw, Miss.

Dear Record:

We have just closed our meeting at Shaw, in which Brother E. D. Solomon, of Clarkdale, did the preaching. It was a precious season. God was with us in great power; souls were saved and the saints were strengthened in the faith and in Christian living. Solomon is a great preacher, intensely earnest and gentle and wise in dealing with the lost, unsparing and at the same time winning, in dealing with the lax Christian.

Our church is on a footing unknown to it heretofore, and a sentiment prevails among the members to maintain at any cost the standard of church membership set forth in the New Testament. Let everyone pray for us.

It was a delight to the pastor and his wife to have in their home Brother and Mrs. Solomon. Mrs. Solomon is a charming and winsome character, and by devotion to the work and her tact and talent and hearty sympathy with him will be a great help to her husband whom God has already so highly honored with his favor.

The writer is at present with Brother H. L. Martin in a meeting at Hollandale—God is giving us the victory.

Yours in his name,
W. H. Morgan.

Shaw, Miss.

Rates to Southern Baptist Convention, Hot Springs, Ark., From Points in Mississippi.

| | |
|---------------|---------|
| Aberdeen | \$12.85 |
| Columbus | 14.15 |
| Corinth | 11.15 |
| Greenville | 14.20 |
| Greenwood | 12.55 |
| Gulfport | 21.10 |
| Hattiesburg | 18.65 |
| Holly Springs | 9.50 |
| Jackson | 15.50 |
| Meridian | 16.00 |
| Starkville | 14.05 |
| Tupelo | 11.60 |
| Vicksburg | 15.50 |
| West Point | 13.20 |
| Winona | 12.20 |

years before there was one convert to cheer his aching heart.

The sketch of S. G. Mullins and wife recalled some precious memories. We visited them when they lived in the pine woods of Copiah, and found their hospitality unbounded. We were often at her father's house at Pine Bluff and many a jolly hour have we spent with the old folks when our brother-in-law, W. W. Bolls was pastor there. Often do we think of the time when they saw their son placed at the head of the first Seminary of the denomination.

May their last days be full of sweetness, their last hour a time of triumph, and their last song of paean victory.

(Mrs.) E. C. Bolls.

Alexandria, La.

We have just closed a series of meetings in our church, in which Dr. H. M. Wharton of Philadelphia, Pa., assisted us. He was with us two weeks and two days. Our people were very much pleased with him.

There were 64 accessions to the church during the meeting, 48 of whom were for baptism. The congregations were large from the beginning and at times the people who came were too many to get in the house.

Since our coming October 1st we have received 108 into the church, 58 of whom have come in by baptism. We had 182 in Sunday School yesterday, (April 26). During this period our church has contributed something over \$2,000 to Home, State and Foreign Missions, besides taking care of the local interests, doing some needed improvements and contributing about \$400 to our Baptist Orphanage at Lake Charles, La.

This work, in many respects is different to anything I have ever experienced. Louisiana is a field peculiar to itself, the most needy, and yet responsive and hopeful. We need among other things some self-sacrificing, hopeful, efficient leaders to be added to our noble band of consecrated pastors and missionaries, already here.

It is a great joy to note the splendid work being done by our Mississippi brethren and sisters.

I note with delight the coming of Dr. I. W. Read to my old field, Gloster. Also the coming of Brother Ellis to Corinth, another place where I was once pastor. I join the hosts of Baptists in Mississippi in welcoming these brethren to my native State. Both of them are among the noblest of God's noble men and noble women.

With love and good wishes to my friends and the prayer that God will make this a great year with Mississippi Baptists, I am yours now and always.

Devotedly,

W. A. McComb.

Messengers to Southern Baptist Convention.

I should be very grateful to brethren who contemplate going to the Convention at Hot Springs and who desire enrollment as messengers to send me their names as early as possible. After sending your name and it should become impossible for you to attend, it will be a great favor to have you inform me so that you would not hold down a place that another might fill.

A. V. Rowe.

Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.
(Direct all communications for
this department to Clinton, Miss.)

Woman's Central Committee.

Mrs. J. A. Hackett, Meridian,
President of Central Committee.
Mrs. W. R. Woods, Meridian,
Miss., Secretary of Central Com-
mittee.

Mrs. W. S. Smith, Meridian,
Miss., President of Sunbeam
Work.

Mrs. Martin Ball, Winona,
President of Young Woman's
Auxiliary.

Officers of Annual Meeting.

President, Mrs. W. A. McComb
Gloster; Vice-President, Mrs. J.
D. Granberry, Hazelhurst; Re-
cording Secretary, Mrs. W. F.
Yarborough, Jackson.

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AND BUILD UP THE SYSTEM.**

Take the Old Standard GROVE'S
TASTELESS CHILL TONIC. You
know what you are taking. The for-
mula is plainly printed on every bottle,
showing it is simply Quinine and Iron
in a tasteless form, and the most effect-
ual form for grown people and child-
ren. 50c.

Rest is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.

'Tis loving and serving
The highest and best!
'Tis inward unswerving —
And that is true rest.

J. S. Dwight.

Topic for May—Mission Schools.

"Two Kinds of People."

The two kinds of people on earth
— I mean
Are the people who lift and the
people who lean.
Wherever you go you will find
the world's masses
Are always divided in just these
two classes.
And odd enough you will find,
too, I mean,
There is only one lifter to twenty
who lean.
In which class are you?
Are you losing the load
Of overtaxed lifters who toil
down the road?
Or, are you a leaner, who lets
others bear
Your portion of labor and worry
and care?

The idea of the importance of
education is taking hold of the
people, as never before, both in
this land and on foreign fields.
Witness educational campaigns
for the endowment of colleges,
the large amounts given by the
rich and the many small contribu-

tions given by those poor in this
world's goods, but rich in their
spirit of consecration. The out-
come of this educational enthui-
siasm on foreign fields is the es-
tablishment of Theological semi-
naries, and many other schools,
where secular learning may be
taught.

he status of affairs in Chinacee
The status of educational af-
fairs in China may well be con-
sidered as one of the wonders of
the age.

So wide-spread is the desire for
a knowledge of a higher civiliza-
tion, that many thousands of
Chinese students are now study-
ing in Japan and other lands,
while large sums of money are
being spent in improving the
schools already established. The
first school for Chinese girls was
opened by Miss Aldusey at Ning-
po, in 1844. Now our workers at
all the stations are making use
of this means for the up-lifting
of woman, and a marvelous
change is taking place in their
condition.

In the dark African land our
missionaries are doing a like
work, though on an humble plane.
There is no written African
language, so they must prepare
this and patiently teach these ig-
norant ones the merest rudiments,
all the time trying to give them
some glimpses of Christian truth.

Nor are these efforts unrewarded
for should you question one
of the pupils, you would find
that he knew some of the familiar
passages of the Bible and the sim-
ple truths of Christianity.

Here are some extracts from
an essay, written by one of the
youngest graduates of the Eliza
Yates College for Girls, Shanghai,
China.

Yesterday.

"While knowledge was highly
regarded by the Chinese, for
many centuries, it was only the
boys who were educated. While
in most parts of China woman has
more liberty than in Mohammedan
countries, and in India, still
she is despised and considered an
inferior. As girls are looked upon
as going out of the family and
belonging to another, when they
are married, and they are married
early, it is often thought a waste
of time and money to spend on
their education.

Today.

But China is awaking from its
long sleep. They know that
their daughters must be educated
as their sons, so they allow them
to go to schools, either Christian
or heathen. More than two
years ago this school was opened
by Miss Price. First there were
only eight girls, but after a few
months the number of pupils in-
creased. I am sure that you
know Miss Price very well, and
know that her heart is full of love
and patience. Among those

who have been the best friends
to the school is Mrs. Seaman,
who gave us the school and she
keeps on helping whenever we are
in need.

So with a heart full of hope for
the girls of China, I look for-
ward to a bright and happy to-
morrow."

There is more Cataract in this section of the country
than all other diseases put together, and until the last
few years was supposed to be incurable. For a great
many years doctors pronounced it a local disease and
prescribed local remedies, and by constantly failing to
cure with local treatment, pronounced it incurable.
Science has proven cataract to be a constitutional disease
and therefore requires constitutional treatment. Hall's
Cataract Cure, manufactured by E. J. Cheney & Co., Tol-
da, is the only safe and effective remedy. It is taken internally
in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous
membrane of the system. They offer one hundred dollars
for any case it fails to cure. Send for circulars and testi-
monials.

Address: E. J. CHENEY & CO., Toledo, Ohio.
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We want every man and woman in the
United States to know what we are doing.
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and Chronic Sores without the use of
the knife or X-Ray, and are endorsed
by the Senate and Legislature of Vir-
ginia. We Guarantee Our Cures.

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1615 West Main. RICHMOND VA.

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Beautifully written on one dozen
cards, white or assorted colored
cards, for only 25 cents. Men-
tion this paper and I will send
you a few extra cards complimen-
tary.

M. F. Mitchell,
Meridian, Mississippi.
Penman Queen City Business
College.

The Earth and Man.

A little sun, a little rain,
A soft wind blowing from the
west.
And woods and fields are sweet
again,
And the warmth within the
mountain's breast.

So simple is the earth we tread,
So quick with love and life her
frame,
Ten thousand years have dawned
and fled,
And still her magic is the same.

A little love, a little trust,
A soft impulse a sudden dream,
And life as dry as desert dust
Is fresher than a mountain
stream.

So simple is the heart of man,
So ready for new hope and joy;
Ten thousand years since it began
Have left it younger than a boy.

Stopford A. Brooke.

Eczema Cure.

The preparation is clean vege-
table liquid. Cures permanent-
ly. Write for sample. Imperial
Med. Co., Houston, Texas.

Whitten & Johnson, General Agents.

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Jackson, Miss.

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Hereditary, primary, secondary and
tertiary. Scrofula, Eczema, Blood
and Skin Disease. If you have exhausted
old time methods, and want to get well
write me in fullest confidence for proof
of cures. Take my treatment and get
well. A. A. BROWER, M. D.,
San Antonio, Texas.

FITS St. Vitus' Dance and Nervous dis-
eases Permanently cured by Dr. Kline's
Great Nerve Restorer. Send for FREE \$2.00
bottle and treatise. DR. R. H. KLINE, Ld.,
931 Arch St., Philadelphia, Pa.

ST. VITUS' DANCE AND NERVOUS DIS-
EASES PERMANENTLY CURED BY DR. KLINE'S
GREAT NERVE RESTORER. SEND FOR FREE \$2.00
BOTTLE AND TREATISE. DR. R. H. KLINE, Ld.,
931 ARCH ST., PHILADELPHIA, PA.

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for 25¢ postpaid—if you are not satisfied
I will be more than glad to refund your
money. I also print Wedding Invitations,
School Programs, and Business
Cards—Satisfaction Guaranteed.

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Jackson, Mississippi.

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and School Programs.**

Write for prices and particulars
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for 25¢ postpaid—if you are not satisfied
I will be more than glad to refund your
money. I also print Wedding Invitations,
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No. 5 No. 3
(Daily) (Daily)

Lv. Jackson ... 4:30 A.M. 3:25 P.M.

Lv. Hattiesburg ... 8:15 A.M. 7:05 P.M.

Ar. Gulfport ... 11:00 A.M. 10:00 P.M.

No. 4 No. 6
(Daily) (Daily)

Lv. Gulfport ... 7:30 A.M. 4:15 P.M.

Lv. Hattiesburg ... 10:37 A.M. 7:33 P.M.

Ar. Jackson ... 2:10 P.M. 11:15 P.M.

COLUMBIA DIVISION
(Via Silver Creek and Columbia)

No. 101 ... 102
2:50 P.M. Lv. Jackson Ap. 7:35 P.M.

6:55 P.M. Ar. Gulfport Lv. 11:30 A.M.

No. 109 ... No. 110

1:30 A.M. Lv. Jackson Ar. 10:05 A.M.

6:30 P.M. Ar. Columbia Lv. 8:00 A.M.

ALL TRAINS RUN DAILY.

Connections at Jackson, Hattiesburg
and Gulfport with all lines

further information apply to

S. D. BOYLSTON,

GENERAL PASSENGER AGENT

Gulfport, Miss.

Effective January 16, 1908.

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WE SHIP

Deaths.
In Memoriam.

From April 14, 1906 to April 21, 1908! These are the dates that mark the earthly life of little Dayton C. Jr., the only child of Dayton C. and Annie Belle Simmons of Utica, Miss. It was a short stay as men count time—but O, how much of life and hope and joy were crowded into those two brief years! Little D. C., was one of those rare, choice spirits whose unfolding powers half suggested to fond parents something too ethereal for this world. He was passionately fond of music and flowers and it seems fitting that he has gone to be with the "choir invisible" and to live in that land, "Where everlasting spring abides and never-fading flowers."

Never did a little life have fonder father or more devoted mother to watch its growth and guide its footsteps, but the Heavenly Father loved it too well to leave it subject to the defiling touch of the world.

This cup of bereavement is bitter for the stricken parents, but they love God and know that he can turn this bitter grief into a ministry of love that "shall work for them a far more exceeding and eternal weight of glory." In their loneliness and desolation they are praying.

"O, smite us gently, gently, God! Teach us to bend and kiss the rod, And perfect grow, through grief."

Like a father of old, they rest in the belief that, "he cannot smite them but they can go to him, and by God's grace they will."

BUZEMA, TETTER AND SKIN TROUBLES.

Tetserine, the fragrant, antiseptic and healing ointment, instantly relieves and quickly cures skin and scalp diseases and itching piles. It is the finest prescription ever discovered for these conditions. Apply after bath with Tetserine Soap. It is elegantly prepared by The Soapstone Co., Savannah, Ga. If your druggist cannot supply you, send 50 cents in stamps.

Saint Peur at Sans Reproche.

There are some persons in this mysterious and bewildering world whose every little act is enshrouded into the heroic, and who find a chronicler for their slightest "symptom." There are others who are heroic every day and never seem to find it out—nor anybody else, apparently. Yet they do on the daily grind sanely, cheerfully, and without a ray of the "martyr spirit." A few observant souls do wonder sometimes if their "wings are not sprouting."

Now there's our good brother, B. T. Hobbs! Nobody ever heard

him whimpering, "I once was blind, but now I see!" He was "born with his eyes open"—for prohibition, and he's never needed spectacles a day to see it. Yet nobody's "killing a fatted calf" for him!

The W. C. T. U. remembers how unswervingly Brother Hobbs worked with it in the Constitutional Convention of 1890 for prohibition, when General George and other fine men wanted it; and how he stood by us in 1902, and in all the years between, and in all the years since, for everything we were trying to get in way of prohibition of liquor and other deadly evils. If we had a fatted calf we would like to kill it for Brother Hobbs, if he isn't a prodigal son, or brother, or father. He deserves something fat and satisfying. Will the respect, and honor, and friendship of good women be anything of a substitute? We owe him all these—and more.—Mississippi White Ribbon.

For One Who Tried.

By Margaret E. Sangster.

Yes, I love the youthful winner,
With the medal and the mark;
He has gained the prize he sought
for,

He is joyous as a lark.

Everyone will hasten to praise him;
He is on the honor list.

I've a tender thought, my darlings,

For the one who tried and missed.

One! Ah, me! they count by thousands,

Those who have not gained the race,

Though they did their best and fairest,

Striving for the winner's place.

Only few can reach the laurel;
Many see their chance fit by.

I've a tender thought, my darlings,

For the earnest band who try.

'Tis the trying that is noble.

If you're made of sterner stuff
Than the laggards who are daunted

When the bit of road is rough.

All will praise the happy winners;
But when they have hurried by,

I've a song to cheer my darlings,
The great company who try.

King's Business College
(INCORPORATED)

Capital Stock \$30,000.00

BUSINESS—When you think of going to school, write for catalogues and special offers of the leading business and shorthand schools. Address King's Business College, Raleigh, N.C. or Charlotte, N.C. We also teach by mail. Send for Home Study Circular.

Treats all forms of chronic, nervous and skin diseases; rheumatism in all its forms, neuralgia, paralysis, headache, backache, goiter, all forms of indigestion, constipation and sleeplessness, cancer and ulcers of all kinds.

Relieves stricture without irritating or cutting.

Removes moles, warts and all small tumors.
Office 4th floor Century Building Jackson, Miss.

Does a general practice in office only.

SPECIALIST

in electro therapeutics and X-Ray.

Treats all forms of chronic, nervous and skin diseases; rheumatism in all its forms, neuralgia, paralysis, headache, backache, goiter, all forms of indigestion, constipation and sleeplessness, cancer and ulcers of all kinds.

Relieves stricture without irritating or cutting.

Removes moles, warts and all small tumors.

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\$60 SPECIAL OFFER \$25

Stenography or Bookkeeping
Shorthand Complete in Ten Lessons

One week's trial absolutely FREE to determine how you will succeed; if satisfied the above fee is to be paid; if not, you may quit and owe me nothing.

NO CHARGE FOR SECURING POSITION

We, the undersigned, learned the principles and were able to take dictation under Mr. Campbell's teaching in less than 10 days.

Tally Heslip, Louise Davis, B. L. Mayes, Carrie Oliver, Hannon Phelps, Mrs. Meyer, W. Q. Cole, Jr., David Harris, Pattie Cook, Annie DeCelle, Josh Halbut, James Dabney.

CAMPBELL'S BUSINESS SCHOOL,

417½ East Capitol Street, Jackson, Miss.

\$50 SCHOLARSHIP FOR \$25

Four years' NET PROFITS of \$88,904.85 enable Draughon's chain of 30 Colleges to make this special offer, for a limited time, to favor those short of work or cash by reason of financial depression. FREE CATALOGUE will convince you that BUSINESS MEN consider

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THE BEST. No vacation; enter any time. POSITIONS SECURED—WRITTEN CONTRACT

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BUSINESS TAUGHT AS IT IS DONE.
Is backed up by thousands of dollars and expert teachers. Uses no text books or copying nonsense. Free scholarships given only to those between the ages of 13 and 35 years.

Business men everywhere are calling for the graduates of this school. For full particulars, address Prof. W. N. Stephenson, Texarkana, Texas.

Southern Baptist Convention

Hot Springs, Arkansas

May 13th to 20th, 1908

Without doubt your sojourn in Hot Springs while in attendance at the Convention will be both pleasant and profitable. Let pleasant going and returning impressions make the trip complete in every particular. Ask the agent to route you via

Rock Island-Frisco Lines

Our trains to Hot Springs carry Pullman Sleeping Cars, Parlor Cars, Library Cars, Dining Cars and wide vestibuled modern day coaches, and schedules are arranged to afford the most convenient hours of departure and arrival.

Special round-trip rates will be in effect. For exact information as to rates, schedules, and for copy of our illustrated Hot Springs' booklet, write

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Treats all forms of chronic, nervous and skin diseases; rheumatism in all its forms, neuralgia, paralysis, headache, backache, goiter, all forms of indigestion, constipation and sleeplessness, cancer and ulcers of all kinds.

Relieves stricture without irritating or cutting.

Removes moles, warts and all small tumors.

Office 4th floor Century Building Jackson, Miss.

May 7, 1908.

May 7, 1908.

THE BAPTIST RECORD.

Capon Springs and Baths.

most delightful Mountain Resort with company every year. Capacity 600 miles due west of Washington, D.C. pamphlets, rates, etc., address F. Nelson, Capon Springs, W. Va.



Drawing Room Sleeping Cars
between St. Louis and Mobile and
Louis and New Orleans. Dining
Cars, serving meals à la carte.
Linen Day Coaches.

E. Jones, Jr.,
Traveling Passenger Agent,
Meridian, Miss.

Jno. M. Beall,
General Passenger Agent,
St. Louis, Mo.

ITED—A Christian Woman, baptist preferred, to attend my mother in her own home Vaiden, Miss. Correspondence solicited. Address J. skin. Vaiden, Miss.

NEST POST CARDS FREE

Grade artistic and Embossed Birthdays, Floral and Greeting cards, distantly beautiful colors, our big postcard and trial subscription to postman and answer ad im-

ply and send for mailing expense.

express Bldg., Dept. 18, Chicago.

Healthy Happy Babies
Mother, you know the summer will be a trying time for your teething baby. A period of anxiety and sleepless nights for you unless you take the precaution to keep baby's system in condition to make teething easy.

Teethina (Teething Powders)

Description of Dr. C. J. Moffett; graduate of Medical College, Philadelphia; claims success in removing the most severe cases of disease and keeps the system in condition to make teething easy. For 40 years standard remedy throughout the South, etc., in children.

In ten cases of cholera infantum that fatal disease was removed and subsequent death, the timely use of Teethina would have saved the child.

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Or from
Dr. J. Moffett Medicine Co., St. Louis, Mo.
Write for our free "Mother's Booklet."

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FEARFUL BURNING ITCHING

Relieved by Heiskell's Ointment.
Eczema Quickly Cured

Even the old, stubborn cases of long standing, with their attendant aggravations—itching, burning skin, sores and raw eruptions can be immediately relieved, finally and permanently cured by the regular use of Heiskell's Ointment.

The first application practically dries up the raw sores, instantly cools and soothes the skin and stops the irritating itch.

The hands should be washed in lukewarm water, carefully rinsed, and dried; then Heiskell's Ointment applied, being gently rubbed into the skin. Fresh antiseptic bandages should be used after every application. One or two applications according to the above directions will produce a wonderfully grateful relief and improvement. Any kind of skin diseases and humors are amenable to Heiskell's Ointment. It has been used in all other preparations fail, and there is no skin disease, no matter how stubborn, that long standing, fast constitutions, that it can not cure. Effectiveness is proven by the instant removal of following its employment.

Cure of Eczema, Prickly Pustules, Milk Crust, Ulcers, Scrofulous Head, Tetters, Ringworm, Black Measles, Morbillia, Impetigo, Sunburn, etc.

In some cases it is necessary to give constitutional treatment with Heiskell's Blood and Liver Tincture, in eczema and vesiculars to tone up the liver and purify the blood. Cure is obtained in all skin diseases by frequent applications of the ointment with Heiskell's Medicinal Soap and toning up the blood with Heiskell's Blood and Liver Pills. In child skin disorders, such as rashes, eruptions, pimples, etc., Heiskell's Medicinal and Toilet Soaps are particularly effective. The soap does not dry the skin, but, rather, moistens and invigorates bath, bathe, medicinal qualities, thereof of the ointment in a mild form will prevent many diseases and disorders that the skin is heir to.

Heiskell's preparations are free from irritating properties and can be safely employed, even upon the sensitive skin of babies.

Sold by druggists; or supplied by mail direct by us. Ointment 50c a box; Soap 25c a cake; Price per box. Johnstone, Holloway & Co., 581 Commerce St., Philadelphia, Pa.

B. Young's BUSINESS COLLEGE
VICKSBURG, Miss.

If interested in a business education send your name now for a booklet we are getting out entitled "For They Themselves Have Said It."

EASTER

This year Easter falls on the nineteenth day of April. We wish you to prepare for its celebration in our school we offer the best of every thing for this occasion, as follows:

BOOKS FOR EASTER

The Boy Jesus. Rev. Cortland Myers. D. D. Illustrated. Price, 60 cents net, postpaid.

The Coronation of Love. George Dana Boardman, D. D. Price, 60 cents postpaid.

A Life of Finance. Caroline Atwater Mason. Price, 50 cents net, postage, 15 cents.

Saturday Afternoon. Rev. Wayland Hoyt. D. D. Price, 25 cents net, postage, 5 cents.

Gleanings from Paul's Prison. Rev. Wayland Hoyt. D. D. Price, 25 cents net, postage, 5 cents.

From Hell to Heaven. Mary Love Dickinson. Published at 10 cents; now 15 cents per copy; postage, 6 cents.

Spring Blossoms. Mary Love Dickinson. Published at 10 cents; now 15 cents per copy; postage, 6 cents.

Side by Side. Mrs. E. Y. Mullins. New edition. Price, 25 cents postpaid.

CARDS FOR EASTER

A fine assortment of Cards, Booklets, and Folders. Original designs, and appropriate quotations. Price, from 1 cent to 75 cents each. Special prices for Sunday schools. Write for particulars.

EASTER EXERCISES

We shall publish a new Easter Exercise by Charles H. Gifford, author of "The Glory Song," entitled "Elijah." Nothing will be issued this year that is not original or better music. It will characterize children and deliver parents. Send for free sample copies.

Price, 5 cents per copy in less than 100 lots; 100 copies and over, 4 cents each, express or postage paid.

We also carry a large assortment of the best Easter Exercises issued by well-known publishers.

American Baptist Publication Society
ATLANTA HOUSE
87 N. TRYON ST., ATLANTA, GA.
H. C. ROBERTS, Manager

"Skeletons on the Streets."

Mrs. S. B. Hayes.

"The hand of the Lord was upon me, and set me down in the midst of the valley which was full of bones, and behold there were many in the open valley; and lo, they were very dry. And he said unto me, 'Son of man can these bones live?' And I answered, 'O Lord God, Thou knowest.' Again he said unto me, 'Prophecy upon these bones and say unto them, O ye dry bones, hear ye the word of the Lord. Thus saith the Lord God unto these bones.'

There is scarcely a doubt that the largest proportion of outlaws have been manufactured by the gambling den. Thus has unresisted, cancerous sin eaten out, apparently, all the elements of a true manhood. Not only is all integrity, all sense of honor gone, but sins being linked together, all virtue all purity, their very faces carrying the impress of an animalized, besotted character—all nobleness, all comeliness gone—only a skeleton left of what once promised an attractive, well-developed manhood in body, mind and soul, influencing the world for good. All lost by yielding to temptation, perhaps, beginning in what was thought only a little harmless amusement. Young ladies, I beseech you, with all your wonderful influence over young men, beware of inducing them to join you in playing cards, as you cannot know what may be the ultimate consequences. Remember that in your sheltered homes, you are not subjected to the same temptations as the young men necessarily thrown out into the world; and often into plausible but dangerous associations.

Besides the condemned and the outcasts, there are doubtless others who, avoiding detection by law or society, are yet living secretly, lives of dishonesty, profanity, impurity, the trend of their very thoughts and feelings, making moral skeletons of them—such that tho' they may walk the streets, or enter a parlor of young ladies, with faultless toilet, and elegant manners, it is only the disguise of an impotent, degraded manhood, from which every upright, honorable man, and every pure woman, if they did but know, would shrink with horror. And yet these moral skeletons might be brought into newness of life, if they could be brought to realize their terrible state for time and eternity, and would earnestly seek it as it is offered to them by Him who into a world of sin to live a life of humility and piety that He might seek and save the lost, and then to die on the cross, shedding his blood that he might atone for the sins of all who would call upon Him for this salvation.

Oh if they would only call upon Him in the words of the Psalmist, "Create in me a clean heart, and renew a right spirit within me," or in the simple but earnest prayer of the Publican, "God be merciful to me, a sinner," of whom the Saviour said that he went to his house justified, that is forgiven, and with a transformed life. Oh glorious change! and one that is offered freely to every sinner who desires it truly. Not only all the true men and women in the world, but even the angels in heaven rejoice over one sinner that repented. These moral skeletons vary in degree. They are not confined to the drinking man, the gambler or the libertine. Among them may be found merchants, who in any way defraud their customers by extortion, or misrepresentation of their goods; also contractors who sometimes make insufficient excuses to run up the cost of a building beyond what they had promised on the plan. Doubtless they are to be found in all vocations and professions in life. Yes, and even in social life where an assumed cordiality may only disguise a deceitful heart which, the visitor withdrawn may indulge in unkind censure or ridicule. For all such it is clearly taught in the Word of God there is no salvation save in repentance, and that faith in the Lord Jesus Christ which transforms the nature.

"God so loved the world that he gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

We shall publish a new Easter Exercise by Charles H. Gifford, author of "The Glory Song," entitled "Elijah." Nothing will be issued this year that is not original or better music. It will characterize children and deliver parents. Send for free sample copies.

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Even the old, stubborn cases of long standing, with their attendant aggravations—itching, burning skin, sores and raw eruptions can be immediately relieved, finally and permanently cured by the regular use of Heiskell's Ointment.

The first application practically dries up the raw sores, instantly cools and soothes the skin and stops the irritating itch.

The hands should be washed in lukewarm water, carefully rinsed, and dried; then Heiskell's Ointment applied, being gently rubbed into the skin. Fresh antiseptic bandages should be used after every application. One or two applications according to the above directions will produce a wonderfully grateful relief and improvement.

Any kind of skin diseases and humors are amenable to Heiskell's Ointment. It has been used in all other preparations fail, and there is no skin disease, no matter how stubborn, that long standing, fast constitutions, that it can not cure. Effectiveness is proven by the instant removal of following its employment.

Cure of Eczema, Prickly Pustules, Milk Crust, Ulcers, Scrofulous Head, Tetters, Ringworm, Black Measles, Morbillia, Impetigo, Sunburn, etc.

In some cases it is necessary to give constitutional treatment with Heiskell's Blood and Liver Tincture, in eczema and vesiculars to tone up the liver and purify the blood.

Cure is obtained in all skin diseases by frequent applications of the ointment with Heiskell's Medicinal Soap and toning up the blood with Heiskell's Blood and Liver Pills.

In child skin disorders, such as rashes, eruptions, pimples, etc., Heiskell's Medicinal and Toilet Soaps are particularly effective.

The soap does not dry the skin, but, rather, moistens and invigorates bath, bathe, medicinal qualities, thereof of the ointment in a mild form will prevent many diseases and disorders that the skin is heir to.

Heiskell's preparations are free from irritating properties and can be safely employed, even upon the sensitive skin of babies.

Sold by druggists; or supplied by mail direct by us. Ointment 50c a box; Soap 25c a cake; Price per box. Johnstone, Holloway & Co., 581 Commerce St., Philadelphia, Pa.

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87 N. TRYON ST., ATLANTA, GA.
H. C. ROBERTS, Manager

Even the old, stubborn cases of long standing, with their attendant aggravations—itching, burning skin, sores and raw eruptions can be immediately relieved, finally and permanently cured by the regular use of Heiskell's Ointment.

The first application practically dries up the raw sores, instantly cools and soothes the skin and stops the irritating itch.

The hands should be washed in lukewarm water, carefully rinsed, and dried; then Heiskell's Ointment applied, being gently rubbed into the skin. Fresh antiseptic bandages should be used after every application. One or two applications according to the above directions will produce a wonderfully grateful relief and improvement.

Any kind of skin diseases and humors are amenable to Heiskell's Ointment. It has been used in all other preparations fail, and there is no skin disease, no matter how stubborn, that long standing, fast constitutions, that it can not cure. Effectiveness is proven by the instant removal of following its employment.

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(Continued From Page 9).
"My best ones are too tight," said Rob succinctly.

"Then slacken these," said Nance severely; "and what is that peculiar odor? It smells like turpentine."

"Perhaps you'd better tie me up in the wood-shed with R. D., suggested Rob sarcastically.

"I don't know but that it would be a good idea," responded Nance, and the door closed with a bang.

Five minutes later Rob made his way to the front of the house, keeping close to the wall. With head cocked inquiringly on one side, Roderick Dhu eyed wonderingly his master's mysterious maneuvers at the front door. At length things were evidently arranged to Rob's satisfaction and he glanced through the windows at the half clock. It yet lacked eight minutes of four, the hour the guests were due.

He swung himself over the piazza railing and hurried across the side lawn to the garden, followed by R. D. As he was scaling the fence he felt a sudden jerk, and an ominous rending sound fell upon his ears. His best trousers! But there was no time for lamentation. Already the sound of wheels was audible in the distance. He crouched low in the raspberry bushes bordering the fence, the briars scratched his face and hands, but bore the discomfiture with Spartan stoicism, slipping his hand over the muzzle of the colt appeared suddenly upon the pi-

azza. Her eyes fell upon the placard with its fresh and glistening letters. For a moment she gazed in open-mouthed astonishment, then as the full force of the blow dealt by her irate and long-suffering brother fell upon her, she gave a sudden gasp and started on a frantic run toward the gate only to see the carriage vanishing around the bend. With flushed face and sparkling eyes she hastened toward the house, righteous indignation radiating from every feature, a veritable Nemesis in the pursuit of the guilty.

"R. D.," whispered Rob, "we're in for it now, old fellow. I bet I'll catch it when dad gets in from the city, and just at present it behoves us to make ourselves scarce. Quiet now, boy."

Bending low behind the sheltering raspberry bushes he crept cautiously to the lane which led along the west pasture to the river. Once here he hurried down the sheltered road to the boathouse, where he quickly launched his canoe. Roderick Dhu scrambled to the exact spot which long experience and various mishaps had taught him to occupy. Then under a few well-directed strokes the canoe shot out into the swift current of Nonogada, and Rob, stretching at full length his tired limbs, gave himself up to reflections.

(To be Continued Next Week).

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